Cuba and Algeria – Recent Havana, and Varadero and Algiers as Spanish Interpretation

By Shomit Sirohi

I. First the Line

In fact the line is interpreted as in fact organic synthesis which is true though in Sirohian organic determinations which is complexly whole – not their actual more generalising approach. The difference is between spiritual whole as Althusser calls it, or tactical whole as we can call it. Sirohi is therefore a spiritual factor of revolution – I mean lets then go in that direction – in its light interpret Algiers a bit – first the organic level of general culture which has in it an Ortega-y-Gasset level of common life which then mediates with banking culture and Institut Havana culture which then mediates with recent history as common revolution and Grundrisse applied which shifts it to original Havana which in-itself is a Victory – now in fact Sirohian sketches of Che's work condemning in fact the counter-finalities of polluted Havana is then also bureaucratic formalisms which becomes the act of generalising through the law as effective as Mao argues, towards in fact a spiritual whole with determinations of Havana as Viejo and overdetermined by a Sirohian gaze which captures it as that plaza led development of definitely Mallorcanism as dominant ethos in that Althusserian sense.

II. My own Analysis

I would argue pristine places are hard to interpret in Manuel Ortega's sense – it is that difficulty in fact in Cuban Spanish I now present –

La empiece con la revolucion, y la historia, la cambia a una fiasco. Ahora la implemantacion de le primera co-operativas tambien estaba fiasco para Sirohi, una perfeccionista. Finalmente la idea de bureaucraritsmo como dominente es una problema pero es tambien un processo. Finalmente la Ortega- le veo la ciudad – come Ortega. Finalmente es orteginismo cue la interpretarlo como axisas the finalment intersectional rodas con Viejo automobilias la Victoria, y la cambia a tambien Institut Havana la element de capital qu tranformar la influence de finalmente Espanolas que sabe que es su familias tambien black. Finalmente generalismo es que la interpretacion de plazas, viejenismo y ecologia como revolucion para nuestroes es generalismo – como Viejo todo, puro, y la cambia Havana a una Cultura de Espanolas, familias si, y revolucion caliente – leyendo en un hospital – tambien una cinema cultura y finalmente la totalidad is determinacionas ahora como esto. Es la lengua, que lo veo es emptineso, la cambia con psychonalaysis de Sirohi a ' la lit, sun'lita por favor, de todo, tambien la sentido de rainas, the rain, la vintora con sun lita, y tambien totalidad es como esto, anti-Euoropeos, totalidad is como esto.'

Finalmente una foto.

Para Algeria la misma actualmente de Messianismo.

- The same process in that Che document

- The plaza in that Che Document

Post-card.

This then is the same thing Che argued in post-card format – I mean let us then call it beaches and reified photographs which if un-reified becomes a process – I call it process analysis – imagine one reaches Che's beginning, interprets his orientation, follows the roads to plazas which are then mediated he argues to bars and hotels all over which then becomes a general plaza which has another side in the previous photos of the night and then has old cathedrals in some corner and this then is lived in a process of revolution where the beach is its Mediterranean in fact.

- What Badiou calls Figurative Abstraction in Black Graeco-image.

CUBA

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